

and sacred food to disciples. Allama said that, being themselves profane, they could not make the water and the food sacred. From the priest whose conduct is not good, neither holy water nor sacrament should be taken. The man of bad conduct should not be considered as a priest. If a teacher should be profane who should be good? If fire loses its power to burn what else will burn grass and leaves? A servant of God should, therefore, maintain his purity. Criticising error in men of religion these teachers considered a duty. They felt that it was in the interest of the person whom they criticised. To leave men in error would be as wrong as to let a man cross a stream in a leaky boat.

"Can there be worship through fire to a God made of -wood?
Or do you cross the river in flood in a boat made of mud?
 If I see error I shall expose It."

Like Basavanna, the other teachers also speak of religiousness which does not touch life in good humour-ed banter. Men are prepared to make offerings to God in the abstract, but not to the men of God who need the offering. When a devotee sees a stone-made serpent she pours milk on it. When a live serpent comes she says, 'kill, kill*'. When God who can eat comes for food she drives him away, denying food. To the image of stone which cannot eat she offers food and says, 'eat, eat?'. Of those who struggle in worship, forgetting the essentials, the teachers speak in the same strain as Basavanna. The weak of heart who rise early and go trembling with the cold

and mutilate the
flower and shrubs and tree get
nothing but sin from